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WEEKLY REVIEW.

—A carefully prepared and valuable lecture on "the Study of Morals" was delivered by the Rev. Mr. Stothert, in connection with the course on the subjects of University study. During the present week the Rev. Dr. Wilson gave a Lecture on "The Oriental Mercantile Classes of Bombay." This was in connection with the Mechanics' Institute. A wonderful amount of research had been brought to bear upon the subject, and the different classes of our population, of which we see so much and know so little, were made to pass in review, before the large audience composed of both Europeans and Natives.

—Mr. Tinling's visit to India is now drawing to a close. Since his arrival in Bombay, he has visited, by invitation, Poona and Surat, and addressed large audiences in each place. He will give an address in the Free Church, Esplanade, to-morrow, Sunday, at 6 P. M. Arrangements have been made for the delivery of a farewell address on Thursday of next week, at 8 P. M. in the Town Hall, on this subject: "The Unknown God." Both Europeans and Natives are invited to attend. Mr. Tinling expects to leave on the next day for Europe.

—A fictitious despatch, professing to be signed by H. E. Salar Jung, has been published in the *Madras Athenæum*. It is not wanting in wit and irony. It asks for the restoration of Berar to the Nizam, on the ground that 15 lacs of human beings have perished in Orissa through the misgovernment of the present ruling power, and that the sooner the people of Berar are delivered from such a withering rule the better. Fault enough may honestly be found with the English rule in India; just as there may be fault enough found with the different Protestant churches, by those who allow their minds to dwell morbidly on these; but as we do not approve of those who, because of these imperfections, choose to have no connection with any of these churches, so we think that the imperfections of the English rule in India will not justify men in discarding all the advantages that attach to it. We intend no comparison between the Church and the State; but it is a faulty argument that is used in both of the instances we have cited.

Our crowded columns compel us to defer noticing the reply of the *Indu-Prakash* to our remarks on Idolatry.

We have received "The Progress of England," A Poem, published at Calcutta, which we hope shortly to notice

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THE APOSTOLIC CHURCHES.

A Presbyterian has sent us a letter to prove that Episcopacy is the more Scriptural form of Government for the church, and we have placed his letter in our columns. We have no thought of entering upon any controversy on this subject, about which good men have such very different views. Lest our correspondent should suppose that we think his argument conclusive, we make a remark or two.

He says that *diakonia* means ministry and *diakonos* minister in most of the passages where these words occur; the ministry intended being spiritual and not merely the management of the secular affairs of the church. Bishops and elders are, he admits, convertible terms in Paul's Epistles. So he finds in these epistles the two orders of bishops and ministers. But where are the deacons? Well, he turns to Acts VI. and understands the word *diakonos* there used, to dignify not *minister*, but *deacon*. So by making this word do double duty he gets the three orders.

We agree with him that the ward *diakonos* generally designates a spiritual minister, and not merely a person charged with the secularities of the church. Is it not so even in Acts VI? The six persons there mentioned were chosen to superintend the daily ministrations; but men full of faith and of the Holy Ghost and of wisdom were selected; and we immediately find them engaged in spiritual work; Stephen, one of the number, has public disputations on the subject of religion, and preaches Jesus with irresistible power; and the report of one of his discourses fills one of the longest chapters in the Acts. Philip, another of them, goes down to Samaria and preaches Christ with glorious success. Now, if our correspondent is pleased to argue that the order of deacons as found in Presbyterian and some other bodies, does not correspond in fullness of function with the *diakonoi* of the New Testament, we are disposed to agree with him. But when he maintains that the *diakonoi* of Paul's Epistles to Timothy are a distinct class altogether from those of Acts VI, we think he is at fault.

It is manifest that elders and bishops are words used interchangeably. Paul tells Titus (I 5-7) that he is to ordain elders who are blameless, 'for a bishop must be blameless.' But there were several elders in a single church, Acts XX. 17., showing that the bishops of the new Testament were different from those of modern Episcopacy. (See Phil. I. 1.) But Episcopalians do not generally, we believe, claim that their system is definitely prescribed in the New Testament, but rather that it is a system which was demanded by the exigencies of the church, after the apostles had ceased to live.

Our opinion is that the constitution of all churches is considerably removed from that of the apostolic churches. This is not a very distressing thought to us. With regard to the Mosaic dispensation it is observable that the minutest features of it were made the subject of express regulation from the very beginning. It was not so with the Christian church. The synagogue form was generally followed, and that because there was a great deal of liberty in it. The great aim was so to constitute the church, as that the Spirit of God might be most perfectly manifested in it and by it. As the churches grew, the conditions and necessities of the case affected the manner of their development. The attempts to bring about a harmony of action among the different apostles, mentioned in the latter half of the Acts, show that there had been a great deal of freedom and spontaneity in the formation and development of the primitive churches. And just this, perhaps, is the greatest defect in all our church organizations, that scope is not afforded for the manifold exhibition of the life of the church through the co-ordinate and diverse ministry of many. It is evident from the epistles to the Corinthians, that very many took part in the work of edifying the church; and while Paul seeks to check the irregularities that had appeared, he no where speaks of this diversity of ministry as an irregularity; he simply speaks of it as something to to guarded from abuse, and points out how it may be so guarded. (I Cor. XIV.).

MUSIC.

About a score of young gentlemen here in Bombay, who have the good sense to redeem their liesure hours from the vanity to which many surender them, by consecrating them to the practice and cultivation of music, have formed themselves into a Glee Club; and a considerable number of their friends and acquaintances had the privilege of hearing them the other evening, execute, with no little felicity and truthfulness, a selection of old English glees and other concerted pieces. As we have advocated the attempt, by devices of this and similar kinds, to provide recreation of an unexceptionable character for the spare hours of our young people, we take the liberty of mentioning this very successful soiree which, be it added, was strictly private though it has received public mention. This is not the only body of young men in Bombay, who are accustomed to practice music in parts; we are happy to believe that the taste for this thing is spreading. In connection with all our churches, if we mistake not, there are musical associations meeting statedly for the practice of psalmody. It is matter of thankfulness that there is so much sacred music of a comparatively simple character, for the performance of which ne

very profound skill or prolonged practice is required. All art should be consecrated to Him from whom cometh down every good and every perfect gift"; music seems of itself, almost, to tell us that it properly belongs to God, and should ever be a medium of communication between the heart of the creature and that of the Creator. It is possible, even in what is called secular music, to rescue it from the lower sphere to the higher, by a certain exercise of faith. We add to our happiness by taking note that music embodies not merely the thoughts of the composer or the performer, but, back of all these, the thoughts and feelings of Him "of whom, through whom and to whom are all things." In the millenium we shall find no doubt, that sacred music is not necessarily and exclusively of a certain character, but that all varieties of genuine music, are needed both to express the thoughts of the redeemed toward God, and also to enable them to recognize his countless thoughts of grace towards them. Correspondingly, the poetry of those beatific days shall all be sacred; not in the sense that it is divorced from the details of every day life, but in this rather, that it shall recognize all these as interpenetrated with the pleasure of God.

XAVIER AND HIS HELPER.

The *Bombay Gazette* is publishing a new translation of some of the letters of Francis Xavier. This is a good service; nothing is better fitted to remove the veil of illusion that has been thrown over his work by modern imagination. Here is the account of one of his "miracles" and of its results:

"A certain woman at this place was far gone in pregnancy and had been in the pains of labour for upwards of two days, so that many despaired of her life. As the prayer of the wicked is hateful to God; since the "gods of the heathen they are but demons,' their prayers were not heard I betook myself with one of my companions to the house of the woman and immediately began to call on the name of the Lord in faith. I forgot that I was in a strange land as I remembered that "the earth is the Lord's and the fulness thereof, the round world and they that dwell therein." I began to explain the leading points of our faith by means of an' interpreter, and by the blessing of God, she believed what was said. At last when she was asked if she wished to become a Christian she replied that she did so truly and cheerfully.

"I then recited the Gospel, which I suppose had never been heard in that place, and duly baptized the woman. Immediatly after the ceremony, she was delivered, because she trusted and believed in Christ. I then brought to Christ by baptism her husband, her children, the newly born infant, and the whole family. The news of the miracle performed by the Divine aid in that house, immediately spread through the whole village. I accordingly went to the chief men and warned them in the name of God to acknowledge His Son Christ, in whom alone lies the salvation of man. They said they dared not change their ancestral religion without the permission of their ruler. I therefore betook myself to the Deputy (who it so happened had come to collect his master's taxes.) When he heard me holding forth on our religion he declared that it seemed to him a very good thing to be a Christian and that accordingly he authorized all who wished, to embrace the religion of Christ. He, however, who gave this good advice to the others did not himself act up to it. The leading men of the place then with their families collected together for the worship of Christ, the rest followed their example and all of every degree and age were baptized."

He goes on to tell how the Governor helped mightily:

"The Governor takes a great interest in these Neophytes, and on a recent occasion assisted them when they were troubled by the Mahomedans. They are for the most part fishermen residing on the sea shore who support themselves and their families by fishing, especially by the pearl fishery. The Saracens a short time ago took away the boats they use for fishing. When this came to the knowledge of the Governor he himself attacked the Mahomedans with a powerful fleet and defeated them with a great slaughter taking all their vessels. To the richer converts he restored their own vessels and to the poorer ones he gave those of the Mahomedans."

There is a characteristic of the people of this country, which has not been much taken account of, but which is really of great importance. When compulsion is brought to bear upon them, they consider that their conscience is relieved of its obligation, and view the coercive power as an embodiment of fate; they submit, even with regard to things which they believe to be of sovereign importance. They do not in such circumstances, like the people of the West, regard themselves as bound to sacrifice their property and their lives in defence of their principles. Of course there have been examples of this devotion; but we speak of the way in which the masses are influenced in the presence of a dominant power which chooses to make itself felt. They give the Power the benefit of their doctrine of fate. This may be illustrated with reference to something of a comparatively trifling character. When villagers are called upon authoritatively to furnish carts at the *nerrick* or market rate, they furnish them (at least they formerly did) without difficulty and without murmuring. But when simply *requested* to furnish them, the same men that would have gone unmurmuringly at a command, now refuse to move, even if you offer double the *nerrick*. When the Portuguese established themselves in the country, and gave the people to understand that the same power which was put forth in the subjugation of the country, was to be employed in imposing the faith of the conquerors upon the vanquished, the masses considered that their responsibility was at an end, and professed the faith which was authoritatively offered them. The conquerors were themselves so far ignorant of the nature of true Christianity, as to believe that it could be imposed. Protestants believe that the Gospel appeals to the heart, and can be satisfied with nothing less than the heart; that religion does not consist in learning the creed or the catechism, but in a voluntrary choosing of Christ as Lord and Saviour, in view of the evidence that He has been set forth as such by the God and Father of all. If you build with wood, hay or stubble any materials that come to hand, your edifice may rise very rapidly, and you may be complimented upon the success of your work; but by and by the worthlessness of the building will be evident, and a wiser man will go more discreetly to work, carefully and slowly laying the foundation and preparing the materials; yet there will not be wanting thoughtless lookers-on to upbraid him with the wretched tardiness of his work compared with the rapid success of the first. We have these on-lookers in Bombay.

THE KINGDOM OF HEAVEN. III.

'I saw in the night visions,' said Daniel, (VII. 13) about six centuries before the death of Christ, 'and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' This representation differs not a little from that which our Lord gives in the parable in which he compares the kingdom of heaven to a mustard-seed, the least of all seeds, becoming by degrees a great tree. We have in this last the elements of time and of progress; the kingdom of God coming without observation; and we have only to look at the history of the church to see the parable illustrated. But such a representation could not well be given until men had been brought face to face with the Gospel, and been made acquainted with the grand spiritual aspects of Christ's kingdom. The prophet Daniel, looking at the kingdom of God from his remote stand-point, looking at it through the dense and dificult medium of the Mosaic economy, could only see that which was most salient and conspicuous in its entire development, and that which seemed to conflict least with the Jewish institutions and hopes. The four great empires first described are those that had relations with the Jewish people, and under the shadow of whose domination the Jews had languished or chafed for centuries; the Messiah appears, and these empires are destroyed; yea all kingdoms vanish in the presence of his; universal and everlasting dominion is given to him. Similar is the representation in the second chapter of Daniel; the stone hewn out of a mountain without hands smites the image of iron, brass, silver and gold, and it is reduced to powder; the interpretation given is, 'In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever.' As though this kingdom of heaven were no sooner to have an existence than it should destroy and take the place of all other kingdoms. Let us bear in mind the stand-point of the Jewish seer, and we will understand at once, how the spiritual and initiatory history of the kingdom should be omitted. And yet even Daniel does not leave us without intimations of this preliminary and progressive rule. He tells us (VII, 18, 22, 24-27) that the saints of the Most High shall take the kingdom; it shall be given to the people of the saints of the Most High. Before the universal dominion, the Messiah is a king; he has a people, a holy people; these subject of his are seen in conflict with his enemies; and it is they that eventually take the kingdom, even the greatness of the kingdom under the whole heaven. The eyes of Daniel are anointed and he is able to look at things more closely; the fourth empire resolves itself in process of time into ten kingdoms; an eleventh even emerges from the disorder, takes to itself a triple sway, and becomes conspicuous in its opposition to the people of the Messiah. 'He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.' Here then we have a glimpse of what the parables and prophecies of our Lord more clearly teach, that there should be a long conflict between the children of the kingdom, his believing people, and the enemies of his kingdom; a period during which the might and majesty of the Sovereign are rather manifested in strengthening his people to endure and to testify in sackcloth, than in the overthrow of his enemises.

Constituted as we are, we become vastly

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better acquainted with that which grows up before us and is the subject of gradual development, than with aught that appears at once, like Minerva, fully formed, full-panoplied. We also are greatly assisted to become acquainted with a power or a system or a principle, by seeing it in conflict with its opposites. So we are called to witness the gradual development of the church of the living God, and to see it in its long-continued combat for existence and for victory. When Christ rose victorious over the grave, and clothed himself with all power in heaven and in earth, he might then have sent forth judgement unto victory, and broken the sceptres of the earth, like a potter's vessel, with his iron rod. But he saw fit that the word of the kingdom should lodge in the hearts of a few weak penitents, and like a seed or like leaven, enter into conflict with the opposing materials encompassing it around; and the element of time was given in almost unlimited abundance. The servant is not greater than his Lord; they have called the Master Beelzebub and treated him accordingly, and they will treat the servants similarly.

The same spiritual insight that enables one to discern the kingdom of Christ in the stormy period of its history, will enable him to discern its most formidable enemy. A man must be born again, to see the kingdom, and also to see which of all its antagonists is the most deadly. For by the nature of what is most essential, vital and distinctive in the kingdom, may we ascertain what is most perilous in the way of opposition.

The emperors of Rome, from Nero to Diocletian, with their ten great persecutions of the church, were sufficiently formidable and imperiling we might have thought. All that the fierceness of wrath, allied with power, could perpetrate, was wrought by them for the annihilation of the church. But the sacred writers pass over these assaults with slight pause, to fix attention on the Man of sin, the little horn having eyes like a man, and a mouth speaking great things; speaking great words against the Most High. This ruler is evidently a teacher, and he opposes the truth by falsehood. But if this were mere falsehood it would accomplish little; it is a very subtle system of disguised truth. His kingdom claims to be the true kingdom of Christ, and therefore to have an authority like that of Christ; what is a kingdom without power that can be recognized and utilized? there must therefore be temporal dominion and authority. And there must be visibility. This kingdom must stand forth among other kingdoms recognizably and imposingly; there must be the hand of power exercising justice; transgressors of Christ's law, interpreted by his Vicar, must experience temporal punishment. As this kingdom is Christ's, it must be greater than all others; the kings of the earth must become its ministers; their temporal authority must help forward its spiritual ends. He shall speak great words against the Most High, substituting his own words for those of the Most High, and exalting himself above all that is called God, by dispensing men, when it pleases him, from the observance of God's commands, and by absolving them from their sins, for a trifling consideration. He comes with all *deceivableness* of unrighteousness; with great plausibility and wonderful professions; and all the world shall wonder after him. Need we look to the future for the Man of sin? The best way to prepare for the perils of the future, is by observing in the past the marvellous power of the enemy to disguise himself, so that scarcely the elect can detect his true character. Is his power waning? If it seem to be so in certain directions, let us not immediately conclude that it is so; perhaps the power is only accommodating itself to the character of the age, and entering into conflict with the people of God in some new arena, and with unanticipated tactics.

NOTES FROM AN INTERLEAVED BIBLE.—

1 Tim. v. 8. 'If any provide not for his own." If a church member, instead of accepting the charge of poor or helpless relatives laid by the providence of God upon himself personally, throws the burden of their support upon the church, thus making his church-connection a means simply of lightening his own temporal obligations, he shows that he knows very little about the faith of the Gospel. If this matter of Christian obligation were better understood, there would be thousands of persons taken from public institutions, hospitals, asylums, orphanages, reformatories, charity-schools, &c. and cared for in the family. The public charities of Christian countries are very much abused. We are to bear one another's burdens; but every man should desire to bear the burden which God has laid upon him and should believe that God will sustain him in it.

17. 'Let the elders that rule well be counted worthy of double honor.' The last word is used in the sense of stipend. They that give a great deal of their time to the service of the church and are thus cut off from other means of support, are entitled to special aid.

21. Even Timothy needed to be warned against partiality. A missionary is in danger of showing injustice, by having his favorites among the Native Christians. The wisdom that is from above is without partiality.

VI. 1. In every situation our concern must be that neither the name nor doctrine of God be blasphemed through us, that we give no unworthy representation of His character or of his requirements.

2. Partakers of the benefactions of Christ. If Christ seeks their good, the Christian slaves should no less do it.

3. 'Wholesome.' Giving health to the soul.

4. 'Doting.' Gr. *nosōn* 'sick.' There is no health in him. The health is the godliness. The sickness is the envy, strife, railings, suspicions. How many tell us they are well when it is most evident they are sick and need the medicine of the sermon on the Mount, the wholesome words of the good Physician. 'Proud.' Pride hinders the reception of these words. The disease that is disguised is the most dangerous.

5. 'Perverse disputings,' wranglings, (*diatribes.*) 'Destitute of the truth.' Seeking not this wealth, but gain. 'Supposing that gain is godliness;' viewing their worldly prosperity as a mark of God's favor and a token that they are right religiously. Perhaps the reference is to teaching addressed to those who had believing masters. They were taught that being brethren they were socially equal, and that they ought not to be kept in a state of dependence, at all events, in the matter of allowance, there should be a great difference made between converted and unconverted servants. Native Christians should have higher salaries. Godliness should bring with it gain.—'From such withdraw thyself.' Part of the duty of a true minister to discountenance those who are not. But let him be very careful that there is nothing of sectarian jealousy in his action, and let him be very sure that the other one has not the essence of Christian truth.

NOTES ON THE SIXTY SECOND REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(First Notice.)

Some idea of the vast work done by this Society may be obtained from simply looking at its Annual Report, which is as large as one of the Quarterly Reviews. Its work is world wide and is actively carried on in England, France, Belgium, Holland, Germany, Switzerland, Norway, Sweden, Russia, Spain, Portugal, Italy, Turkey, North-Africa, India, Ceylon, Malaysia, China, Australia, Tasmania, New Zealand, the Georgian Islands, Navigators' Islands, Loyalty Group, New Hebrides, Friendly Islands, Fiji Islands, Mauritius, Madagascar South Africa, West Africa, S. America, West Indies, Mexico, United States, and British North America. This is the extent of the field which this Society has dared to occupy. We enumerate the names of countries because we believe that the Christian public is very far from realizing the extent of the work that is going on to spread the word of God. Here we have a Society which gives the saving lessons of salvation in their native languages to nearly every nation from bleak Scandinavia to the extremity of the Malay Peninsula, and from the region of Hudson's Bay to Cape Horn, and which carries the same glad message to the denizens of the innumerable isles that stud the Pacific and the great Southern Oceans.

It is a noble work. It is a work worthy of being watched by every true Christian. It is a work which every Christian should join in and should be proud to help on to its grand end. As we believe but few of our readers have an opportunity of seeing the Report under review, we propose giving a few notes on the work which has been done by the Society during the past year and a few extracts. We shall in this issue speak of the work in Europe.

France. 82,343 copies of the word of God have been circulated by the Agents of the Society in France. Of these 4.631 have been given away; the rest have been sold. The importance of this extensive circulation will be evident if we attend to one or two of the facts recorded by Mons. de Pressensé, the Bible Society's French Agent, with respect to the religious and intellectual state of France.

'The religious circumstances of France are at the present moment invested with a great amount of interest from several points of view. The evil as well as the good appears to have acquired a truly extraordinary degree of strength, so much so, that the present period is increasingly assuming the characteristics of as great a religious crisis as has ever been witnessed in this country.

'In the first place, that which strikes the attention is the extension, or rather the unheard-of unloosening of the principles of infidelity. Assuredly the denial of Christianity is not a new fact, so far as France is concerned, but that which has not been previously witnessed, is the daring manner in which the claims of Atheism are asserted. During the last few months, this dire crusade has assumed a more thorough and combined organization than it ever previously possessed. The point in question here, is not so much an estimate more or less correct of the state of men's minds, but rather a proof of what it is

only too easy to ground on precise and positive facts.

'During the last few years, traces of this revival of Atheism could be observed both in our schools of Philosophy and Literature. The waters were collecting behind the lofty sluice-gates, just as in a canal which has not quite overflowed its banks. Now the sluice-gates have been opened, and the water has spread over the whole of the surrounding country, pure Atheism, theoretic and philosophic, as exhibited in the works of Paine and Renan, has become popular, it has full sway both in the towns and villages of the land, and is more especially poisoning the minds of the rising generation.

'An evidence was afforded of the extent to which it has taken hold of men's minds, at the last Congress of Social Science, held at Berne, in Switzerland, and which must be cited as a fact bearing on France because the principal speakers, those who gave the tone to the discussions, came from France. There, in a Christian temple, which the managers had been so ill-advised as to lend for these meetings, were heard not simply violent attacks on Christianity, but outrageous blasphemies against everything in the shape of religion. The question under discussion was, *The part which Ministers of religion have to take in connection with schools.* The champions of infidelity, who acted at the same time as the representatives of some of our principal journals, extended the question, and in terms the most positive, decided on the exclusion of any interference with the education of youth, and for the reason assigned, that the nature of God is one of those problematical points in regard to which no certainty can be attained, and which only tends needlessly to divide the minds of men.

'Two months later, a Congress of Students was held at Liege. There, a state of feeling was revealed which was truly frightful. Last summer witnessed the appearance in Paris of a Journal named *Le Candide* (the name of one of Voltaire's most impious tales), and its profession of faith might have been summed up in the words, "No God, no future life, liberty by means of materialism." This paper was written without any talent, in a style which was heavy and extravagant, and notwithstanding, its first numbers were bought up to the extent of nearly 20,000 copies by the Students in our Colleges. These fine theories were the topics at Liege, and were held forth under the red flag of the ultra revolutionary party. Some students connected with the Paris schools of Law and Medicine, characterized faith in God and in the immortality of the soul, as a folly worthy only of the middle ages, and good for despotic States.

'At the same moment appeared a posthumous work of the famous pamphleteer, Proudhon, a man well known as having penned the blasphemous phrase, *God is evil*, and who, during the whole course of his life, attacked religion with an ever-increasing hatred. This coarse writer unfortunately enjoyed a great amount of popularity, and this popularity is still continued. His works are devoured by thousands of readers. The one to which I now more particularly allude is an *Annotated Gospel*. It is nothing more than the most hideous caricature of the sacred narrative, replete with direct insults levelled at Jesus Christ. The author felt called upon to take part with Judas against his Master. This pestiferous work is a striking proof of the perversion which seizes upon a mind in revolt against its God.

'A weekly journal, styled *Independent Morality*, which is avowedly devoted to the same cause, has a pretty extensive circulation. It takes its title from its favourite theme, which consists in attempts to prove that morality is wholly independent of any religious idea, that it can be complete by eliminating the very notion of God. In other words, Humanity is fully sufficient for itself. It does not recognize any power above itself, and this means neither more nor less than "There is no God." What is most serious in connection with the journal in question, is, that it has met with powerful supporters among some of our principal political newspapers, which are most extensively read in our suburbs and in the country districts.

'Since the eighteenth century, since the days of Voltaire and Diderot, nothing like so great an outburst of irreligion has been witnessed in this country. A pernicious and impure literature is strengthening this poisoned current, and is precipitating the progress of immorality at a time when, owing to the advance of material civilization, man is able amply to satisfy evey requirement of his appetite. Something like a vast concert of voices is heard, which is resounded from the highest to the lowest ranks of French society, and the burden of the song is simply the repetition of the old rebel cry against the Lord and His Anointed, "Let us break their bonds asunder, let us cast their cords from us."

The chief opponents of the circulation of the Scriptures are the Roman Catholic clergy. Sometimes the curé of the parish simply gets the Bible colporteur brought before the Mayor as a disturber of the peace. The accusation is false and the colporteur is acquitted in law; but the cure's object is gained, for with the simple French villagers to be accused is to be guilty and to be tried a disgrace, so the colporteur is shunned ever after Sometimes he dogs *his steps* and anathematizes him as he works.

An encouraging feature in the history of the circulation of the Bible is recorded. The system of colportage as here described might be tried with good effect in Bombay Harbour under the superintendence of our worthy Harbor Missionaries, and in connection with our Bible Society.

'We may fairly estimate at upwards of 1,000 Bibles and 7,000 New Testaments, the number of copies which have again been disposed of among the men in our Army and Navy.

'In the camps our agents have been deeply astonished and gladdened by the assistance, and what is still more, by the amount of friendship, which they have received from the members of the corps of Officers, who for the most part have been the actual purchasers of nearly all the thousand Bibles to which I have above referred. All these gentlemen have been very much in favour of holding the evening Bible readings for the benefit of the soldiers of their respective regiments, and although some of them have not possessed enough of religious decision to be personally present at these meetings, several of them have not feared to enter into conversation with the *Bible men* for the purpose of questioning them and receiving their explanations, and of testifying to them their approbation of their efforts, so evidently undertaken for a useful aud laudable object. The distribution of copies of the Word of God among the men in our Navy and among sailors generally has been continued at Brest, Bordeaux, Marseilles and Toulon, and has certainly been attended with more success than in previous years, more particularly at Brest, Marseilles and Toulon. The system pursued of having small boats, laden with copies of the Scriptures, in which the colporteur rows from vessel to vessel, has been placed on a very satisfactory footing, and is producing results which are becoming daily more and more apparent.'

Another token for good which M. de Pressense specifies is the goodwill of the government authorities, who having found that the work of your colporteurs has decidedly improved the morals of the people among whom they labour, no longer throw the same impediments in their way which once they did.

Belgium. Since 1835, 297,957 copies of the Bible have been circulated in Belgium. During 1866 there were circulated 11,473.

Colportage prospers in Belgium in spite of Papist opposition. Such instances of the unfair methods of the Romish clergy are instructive in these days, when some of our Anglican clergy are seeking to bring about a union with the Papal Church.

'At a village near Malines, Stynders had a long conversation with a peasant who had an old Bible; this Stynders compared with his books, and found them the same. The man was quite astonished, and said, "I never thought your books were genuine."

'At A—there is a farmer who possesses a Bible of 1682. The cure, who was aware he read it, cautioned him not to read any other, as the Bible Society sells falsified Bibles. Wishing to find out if this were true, he bought a Testament, and found it exactly the same, much to the embarrassment of the priest.

'*Young man.* M. le Curé, you have taken away a book of mine; I will thank you to return it to me at once, or I shall complain to the Burgomaster, who will compel you to give it back.

'*Curé.* My good lad, it is a bad book, and I have put it in the fire. I cannot therefore give it you, but as compensation I will give you a handsome prayer book which will suit you better.

'*Young man.* No, sir, I do not want your book, I want my Bible. I saved up my money to buy it, and we have plenty of mass books at home.

'*Curé.* You may not read the Gospel.

'*Young man.* I have seen in my Gospel that we may read it. Jesus Christ and His Apostles command us to read it.

'*Curé.* You too are then one of these Protestants, and I see that you are sold to the Devil.

'*Young man.* I don't want to listen to that. If you have burned my book, pay me what it cost me. If not, I shall not put up with it quietly.

'The Cure gave him the money and he came to me to get another Bible, which he promised the priests should not take away from him.'

At W—, where a little flock of twelve persons have been in the habit of meeting together to read the Scriptures, the priests have done what they could to scatter it. A tailor, who with his wife had renounced the darkness of papal superstition for the light of the Gospel, was forsaken by all his Roman Catholic customers and obliged to leave the place and seek refuge in Brussels.

Holland. The labours of colporteurs in Holland have been zealously continued and largely blessed. The number employed is seven, the same as before, but their sales have amounted to 13,120 copies, being an increase of 2,274 copies upon the sales of the preceding year. Mr. J. Van Dorp, the senior Colporteur, shows that in Holland, as elewhere, infidelity is now more to be dreaded than Romanism.

Here is an example of cheering news from Holland:—

'An officer at St. Peter's, has, by the reading of the Scriptures, become convinced of the truth; and in consequence has supplied all his servants with a copy. During the year he has thus bought twenty-two copies, and owing to this the priests have become very violent against him. At Meersen our work has been much furthered by a woman who has been converted to the Gospel. She avails herself of every opportunity of speaking of the great treasure to be found in the Scriptures. Many persons pay attention to her, and by her aid I sell many copies. A youth who lives at Weert, is fully convinced of the truth. Though very much persecuted, he would not allow any one to deprive him of his Bible. In another family, where some years back a New Testament was purchased, I have had the gratification of witnessing the fruits which it has been the means of producing. Two of the servants have been converted to the Gospel, and have now bought a copy for themselves. I met with another of the servants, who has become anxious about her soul. In the family referred to the Scriptures are now daily read. Such facts as these show the power of the Word of God.

'At Valkenburg, the copies circulated have produced cheering fruit. The first copy which I sold there to Mr. S——, has become the means of a great revival. I am now acquinted with some twenty families who are studying the Bible.

'At Zwalme, a young woman, while searching the Scriptures, became convinced of the deplorable state of her soul. Her husband opposed her violently. At last he separated from her, and rather than give up her Bible, she willingly submitted to the separation. After a time the husband repented of his conduct, and expressed a wish to live with her again; at the same time promising that she should have full liberty to read her Bible. Now both are studying the blessed book, and he has become an object of extreme hatred to the priests, who had induced him to separate from his wife.'

Switzerland. In this country the total circulation has been 47,843.

A great door has been opened in the neighbourhood of Lucerne. This is a district especially Papist, yet here the colporteur sold, during the first week of his labors 90 copies of the Word of God.

We have only space to notice further the work in Italy, and we reserve for a future issue some remarks on the circulation of the Bible in Germany, which would occupy too much space just now.

Italy. 28,152 copies of the Bible have been distributed by the various agencies of

the Society in this dark land. 36 colporteurs have been engaged in the work.

One of these men has been imprisoned for his share in the work. On the 5th September 1865, Giuseppe Serra and another colporteur were at a fair at Chieri near Turin. A man came up and asked some question about the life of Christ, when Serra read him a portion of Matthew, and was soon afterwards apprehended for haranguing against the religion of the State. He was kept in prison till 26th September when a kind Italian bailed him out for 280 francs. On 16th January 1866, he was formally tried, and condemned to pay a fine of 300 francs or suffer 90 days imprisonment, and to pay the expenses of the prosecution, though as yet the sentence has not been enforced.

There are however great encouragements from Italy, which seems just in the state in which some of its own northern valleys are, just about the dawn of day. Light tinges the peaks of the hills, and the darkness of the retreating valleys seems the darker for the contrast with the light.

May the full glory of the day soon fall on all that land of romantic beauty.

* * *

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR GUARDIAN,—Among the many objects that attract special attention as we scan the scenery of the plain that stretches away interminably to the east of us, is the hill called Sikandra-malai. It is of bare rock and its quarries furnish immense blocks of the finest granite or rather syenite. But from this distance its peculiarities are not perceived and it appears much like many other hills that are in sight. We notice it particularly, because it marks for us the position of the city of Madura, which is three miles to the north of it. And close by it, to the left, is the little hill called Pasû-malai, on the eastern slope of which is situated the Boys' Seminary of the American Madura Mission. These hills are about seventy miles away, if the distance is measured down our corkscrew ghat and along the road, but only fifty miles as birds fly. I am unable to distinguish the city of Madura, but can trace the course of the Vaikai river which flows near it in a south-easterly direction. Perhaps it is only the yellow sand of the river bed that we see, for the water of the Vaikai is diverted into numerous artificial lakes, (the word *tank* does not convey properly the idea of a collection of water that may be several miles in diameter,) and from them is distributed through the rice fields. The broad belt of rice fields is plainly marked. Its yellowish green hues distinguish it both from the dark green groves and avenues and also from the fields which are watered by the rain only. These were green a few weeks ago, but have now donned their grey and brown dress and will wear it till the next rainy season.

Taking occasion from the meeting of the Madura Mission and the examination of the Pasumalai Seminary, we lately made a long excursion. We went down the mountain side and through the old avenues and the luxuriant rice fields as far as to the Pandian capital. After travelling by bandy all night,—our oxen travelling two miles and a half an hour—we were glad enough to reach Br. Rendall's in time for breakfast. We admired the broad, clean streets by which we approached his house and the abundant trees that shaded them, and we wondered at the widespread and lofty magnificence of its great granite temple.

Another day Br. R. conducted us through this famous temple. Entering it through a *koparam* (gateway) that towers to the height of 196 feet, we wandered through the various mandapam (halls) till we were tired. Some idea of these immense structures may be gained by my giving the dimensions of one of them. The Puthu mandapam is 316 feet long by 80 feet in width. It consists of a nave and side aisles with a portico at each end. The roof is of long slabs of syenite and rests on 124 pillars. These pillars are highly ornamented, consisting in part of colossal images or groups of images. The pillars are twenty feet in height and more than half the height is occupied by the images. Each pillar is a study. The work is finished with elaborate nicety and regard to the minutest particulars. This single colonnade is said to have cost more than a million of pounds. Another is called the Mahâ mandapam. It is not so lofty, but its roof is supported by 985 pillars. It is sometimes called the thousand pillared, but the space for fifteen of the thousand, is occupied by a shrine. These gateways and colonnades form the approaches to the older and less pretentious temple in the middle. The gates of that were closed and we could compare only the outside with the rest. The most astonishing work is incomplete. It is a gateway called the Ráyá koparam. There are four elaborately sculptured monoliths, two on each side of the way, that are nearly sixty feet long and a yard square. It is a wonder how they were quarried, how transported and how erected.

We looked through the wilderness of sculpture, so massive and yet so nicely chiselled and so varied in design—with the feeling that it was the work of Hinduism in an age that has passed away. But this fancy was dispelled when we came to a part of the grounds where the stones are in course of preparation for another mandapam. There were the workmen with mallet and chisel, fashioning the pillars and cornices with the same nicety and elaboration and in the same grey syenite from Sikandra-malai! The pillars are sixteen feet long and two feet by three in diameter. I have lost my notes taken on the spot, but have the impression that the cost of this new mandapam is to be seven lacs of rupees, and it is provided by merchants. The impression was, both that the cost was enormous, and also that the days of building magnificent temples for heathen idols have not yet passed away.

The Mission chapel is a small affair compared with the great temple. But it is a comely building and will seat 500. There are settees by the walls but most of the auditors sit on the matted floor. The Sabbath morning we were there, the audience was, if I remember aright, about 150, and composed of the girls' school and other persons residing on the Mission premises and representatives of the nearer congregations. In the afternoon the sabbath school exercises took the place of a preaching service. There were classes of the old as well as the young. The study of the Bible and catechetical exercises were by classes. These were varied by the singing of lyrics by the whole and an address and prayers. That day I made the address. It was interpreted for me in a spirited and, I was informed, accurate manner. These exercises seemed more interesting to the audience than the preaching service, and I doubt not that more of the truth imparted remained in the minds of the hearers. I like such a sabbath school in which all ages and both sexes are included. The instruction in classes may be adapted to each class, and all may join in singing and prayer and listening to a short address made interesting by its connection with the lesson that has been studied. It was such a sabbath school I used to attend when I was a boy in New England. In the evening we accompanied Br. R. to a village two miles away among the rice fields and attended a meeting with one of his congregations. We found the audience in session, answering the questions of their catechist. Br. R. then questioned them all, both men and women, on the lessons they had attended to through the week. Most of them answered with readiness and the women answered as readily as the men.

On our way back we met several groups of people from the city who were on their way to a temple that was two miles to the east of us and was illuminated for its yearly *yatra*. It was all ablaze with lights. We compared it with one of the fires that, since the grass and bracken have become dry enough, have illuminated one after another the hills that surround our mountain home. The hill fires were more imposing and grand than the temple illumination. But who regarded the hills when crowned with coronets of flame? The multitudes flocked to the temple and gazed and wondered.

Cloud Land 9th March 1867. S. B. F.

FROM BENARES TO BOMBAY.

DEAR SIR,—We left on the 30th of January the sacred city whose streets' dust and stones the Hindus regard as precious gold—the holy place where it is said that many come from other parts of the country to depart this life in the assurance of passing into *swarg*. The fact however is that, so far from being a holy place, Benares is one of the vilest and most depraved places in Hindustan. It is said that parents apprehending the conversion of their children to Christianity, send them to Benares where they are led to plunge into all manner of sinful pleasure. Its Brahmins and libertines are hardened in sin and iniquity, and the city may justly be designated the Gomorrah of India.

Leaving Benares in the morning we came by the East Indian Railway in a few hours to Mirzapore, whence we proceeded in the evening by bullock and coolie train to Jubbulpore and Nagpore. The road between these towns is on the whole good, but it needs bridges. One midnight in crossing one of the numerous *nuddies* which intersect the road, the gari, allowed to proceed at great speed from the summit of the descent, outstripped one of the bullocks, propelled three of its wheels over the embankment, and with a violent shock was instantly arrested, on the point of upsetting with luggage and passengers into the river. In this wild and desolate jungle, the resort of tigers and other beasts of prey, we alighted, sent for coolies who, being fortunately not far off, soon arrived, removed the luggage, and with the greatest exertion, aided by the bullocks, upheaved the garri to the road, and we were again, after an hour's anxiety, danger, and delay, proceeding on our way with heartfelt gratitude to our Heavenly Father for our merciful deliverance.

Among the many passes we traversed, the Korai pass presented the most impressive scenery: the new road nicely-graduated, broad and beautiful, displaying the engineer's skill and artistic power in the construction of its arches, and the blasting of rocks; the light of the flickering torch gliding along, and leading now into the deep gorge and anon emerging to repeat a similar course; the lofty precipice in line with yonder summit pointing to the rising Bear in the distant expanse of heaven; the deep and mysterious chasm, fit abode for the venomous viper and the wild beast. These passes have doubtless been produced by tremendous volcanic force. The surface for hundreds of miles wears an undulatory aspect showing the progress of the subterraneous liquid wave which finally precipitated the towering hills and extended plateaux. In contemplating these sublime phenomena and mysteries of nature, who can help exclaiming with one of old, "Let all the earth fear the Lord—let all the inhabitants of the world stand in awe of him. For he spake and it was done; he commanded, and it stood fast."

I enjoyed the privilege of preaching the gospel of the ever blessed God at several places on the way, at some of which it had never been preached before. At one village, pointing to a heathen temple, I asked my audience what it contained. The answer was "Hamara Ishwer" (Our god) "Who made your god?" "The raj (mason) made it". "Do you believe it possible to make God—the living and true God who is self-existent, omnipresent, omniscient, omnipotent, eternal, infinite?" After some hesitation the answer was given "It is not possible." "And yet, alas, you worship as God that which the mason has made! What can it profit you to worship such an object? It has eyes, but it cannot see your offerings; it has ears, but it cannot hear your prayers; it has feet, but it cannot move a single step to your assistance; it has a human form, but it has no soul, no mind to know anything. nay it has no blood, nor blood-vessels, it has neither brain, nor heart, nor nervous system, nor sinews, nor skeleton. Dont you think that man—you and I, are infinitely superior to it? You and I can see, hear &c., you and I have immortal souls that can think, feel, and which must exist for ever. But if you are superior to the idol, why should you worship it? You should worship the supreme God, the "one God and Father of all, who is above all, and through all, and in you all;" in whom "we live and move, and have our being;" the living and true God, the God of Gods, the Creator of heaven and earth and all therein, the Giver and Destroyer of life, the Punisher of sin, and the Rewarder of holiness. But, alas, you have forgotten the Supreme God, robbed him of His glory, and given it to a dumb idol the work of your own hands. You also offend God daily by your false speaking, deceit, railing, drunkenness, theft, sensuality, and murder. How can you therefore worship the just and holy God? Has he not prepared hell, a place of fire and brimstone, for the punishment of sin? Yea God has said. "The fearful, and unbelieving, and the abomina-

ble, and murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brinstone, which is the second death." Sin must be punished: either the sinner himself or a substitute, must sooner or later endure its penalty. But thanks be to God that he has mercifully provided a substitute, who "is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." "The Lord has laid upon him the iniquities of us all." "He was wounded for our transgressions: He was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." "For God so loved the word that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Pray God to enable you to repent of your sins, and to renounce them; pray Him to forgive them for the sake of the substitute: pray Him to purify your souls and consciences from dead works, and to enable you to serve and glorify him in this world, that after death your spirits may not be cast into hell, and that at the last day your bodies may not be raised in corruption; but that both souls and bodies, reunited in the resurrection, may serve God in heaven, world without end. 'Ever blessed God, have mercy on these benighted heathens."

After the address of which the above is a rough and incomplete sketch, a *bania* presented me with two small basketfuls af *lava* (parched corn). Many were affected by the truth which they had never heard before. May it prove to them a savor of life unto life.

The morning we reached Nagpore we were glad to learn that in the afternoon a special train would come in for the first time from Sindee, of which we were kindly allowed to avail ourselves, and we soon arrived in Bombay on 15th February, the latter half of our journey having been performed in about twice as many hours as the number of days the former half had taken to perform. Such is often the case in life. This very moment it is affecting to be told, that that tall, healthy, and strong looking person. who about five days ago was active in her daily work, has speedily terminated the latter half of her life's journey, and has reached the goal of eternal bliss, or everlasting woe!

E. G.

Sir,—Will you kindly insert the following few lines, with your own remarks on the subject they refer to?

The question whether episcopacy is of Apostolic origin or not has been long debated in the Church, and has ended only in the complete separation of Presbyterians and Episcopalians. It is doubtless reasonable that in an inquiry like this, the first authority which we must consult is the New Testament. One of the arguments which Presbyterians have constantly put forward against Episcopacy, is that the terms *episcopos* and *presbuteros* are used as inter-changeable or synonymous terms by the Apostle Paul; and that, therefore, he could not have had the three orders of bishop, priest, and deacon in view, when he wrote to Timothy concerning the qualifications of *episcopos* and *diakonos*. I am quite of the opinion that these two words meant one and the same thing in the Apostle's mind. But what if the Apostle used the term *diakonos* in the 1st Epistle to Timothy (chap. II) in the sense of a *minister* as we now understand that term, and not in the present ordinary acceptation of "deacon?" There are several passages in Pauls' epistles in which the term *diakonos* could not be understood as applying to the *deacon* of Acts VI. Indeed the holder of the office of "deacon," as it is understood now, is not specified by the term *diakonos* in the New Testament; only we find Luke saying *en te diakonia* "in the daily ministration" (Acts VI 1.), and Paul commending a deaconness. The translators of the New Testament, again, have, excepting in a few cases, invariably translated *diakonos* by "minister." For, instance, Rom. 15 : 7, "Now I say that Jesus Christ was a Minister (*diakonos*) of the circumcision." Again in 1st Cor. 3 : 5, "who is then Paul, and who is Apollos, but Ministers (*diakonoi*) by whom ye believed?" Here *diakonos* is most decidedly the spiritual minister, and not the man who manages the secular affairs of the Church. Paul says, again, in 2 Cor. 3 : 6, "who also hath made us able ministers (diakonous) of the New Testament." Again, he says, 2 Cor : 6 ; 4, "But in all things approving ourselves as the Ministers (*theou diakonoi*) of God." Look again, in the same epistle, chap. II. 23, "Are they ministers (*diakonoi Xristou*) of Christ." Again, in the sixth of Ephesians (21 verse), as well as in Col. 4 : 7, he speaks of "Tychicus a beloved brother and faithful Mlnister (*pistos diakonos*) in the Lord." In the same manner he speaks in Colossians 2 : 7, of Epaphras as a faithful minister (*pistos diakonos*) of Christ."

Now the conclusion is evident that the word *minister* should have been likewise used bv our translators for *diakonos* in the 2nd of 1st Timothy and the 1st chap. of Philippians. There seems to be no other reason for eschewing that term in these places, except perhaps, that they desired to moderate the rage of the two contending parties which then existed in the church. This modification in the translation, however, goes far to make the question of Episcopacy unfavourable to the Presbyterian cause. *Bishop* and *minister*, then, would be two successive orders established by the apostles in the church, with different works assigned to each; the one to "take care of the church of God," and the other "to hold the mystery of the faith in a pure conscience."

I do not say that the third order of "deacon," as it exists now, is consequently invalidated. That order exists independently of the Epistle to Timothy, on the authority of Acts VI. and the unanimous practice of the church of all ages.

Unless, therefore, some very valid reasons be shown against the use of the word "minister" for "*diakonos*" in the Epistle to Timothy and Philipians, the Anglican system of Church Government proves itself to be scriptural.

Not only is *diakonos* translated by *minister*, but the word "ministry" stands for *diakonia*. See Acts 1 : 17; 6 : 4; Rom. 12 : 7; Eph. 4 : 12; 1 Tim. 1 : 12; 2 Tim. 4 : 11.

I wish that we all meditate on these passages.

Yours &c.

A PRESBYTERIAN.

My dear Sir,—According to my promise I now take up my pen to give you a few notes from Egypt relating chiefly to the state and prospects of Christianity.

You are aware of course that a large proportion of the inhabitants of Egypt are nominal Christians, belonging to the Apostolic Coptic Church. From all that I can learn of them, however, they seem to be in a state of the grossest darkness. The thirteen bishops, with the exception of one who is a devotee, are notoriously immoral men. The Patriarch—the Bishop of Alexandria—though a man of integrity and blameless moral character, is profoundly ignorant and stupid. When the leaders are such we cannot expect the followers to be very enlightened. Yet one thing this church has or imagines it has, viz. the Apostolic succession, and as such it presents attractions to a certain party in the Church of England who put antiquity above sober sense, truth and purity. The new Bishop of Calcutta, wishing to obtain a recognition from the head of the Coptic Church, called with an interpreter, a Syrian Christian, on his Holiness the Patriarch, and tried to get from him an Apostolic shake of the hand; but the Patriarch had no hand for such purpose, so the Bishop was fain to sit down. In the meantime the interpreter came up to his portly Holiness and taking his hand kissed it reverently. His Lordship observing this followed suit and paid a similar salutation. After this he introduced the object of his visit and gave assurance of the high regard in which the Coptic church was held by a large section of the church of England. A conversation ensued in the course of which the Patriarch asked his Lordship by what bishop he had been ordained.

Bishop. By the Archbishop of Canterbury.

Patriarch. Cantlebury? I know of no such bishop.

Bishop. He is in a very ancient see and has received the true Apostolic succession.

Patriarch. I know of only four bishops, the bishop of Jerusalem, of Antioch, of Alexandria and of Rome. I do not acknowledge any other.

The Patriarch then went on to examine his visitor with regard to his views on the marriage of priests and finding that he approved of it, he exclaimed "Ah you are an American; that is a very bad religion." And so, they say, his Lordship had to depart without getting much satisfaction.

These same Americans to whom the Bishop was relegated are doing a great work here, more in the way of reviving the religion of the degenerate Christians of the place than of spreading their faith among the Mahommedans. They have now received a large house in Cairo as a gift from the Pacha, with sufficient accommodation for three families, a school, boarding school, chapel, printing press, and depôt. They have perfect liberty to work among the Christians but they are obliged to abstain from any open attempt at converting the Mahommedans, and all their work among them has to be done in private. The following fact will show how careful they need to be. I showed Mr. Lansing, one of the missionaries here, Syad Ahmad's commentary on the Old Testament, and he thought the chapter on the Tahrif or corruption of the Scriptures so important that he is translating it into Arabic. But though it is the work of a Mahommadan, written in explanation and defence of Mahommedan views, yet it is so candid that Mr. Lansing says he cannot print it at the press here or the Government will be down on it and shut it up. It is therefore to be printed in London. You will understand too that they are not able to have bazar preaching, and the chief agencies they employ in Cairo, are schools, the press, and public services on Sunday. The boys' school is at present attended by 120 scholars, the number being somewhat lower than they have been for some time past owing to fees having been introduced. There are two girls' schools with an attendance in both of 110. There is a regularly organized congregation of native Christian here, with a membership of above a hundred. Dr. Barnett is pastor, and he has a native ordained assistant who preaches in Turkish.

The work in the villages resembles that in India very much. The great high way is the Nile. Itinerancies are made up and down it, and as the villages are seldom more than twelve miles distant from it they are all easily reached. This portion of the work has been more encouraging than any other, and as a result of it two stations have been opened, one at Osioot, a place of 60,000 inhabitants about 270 miles up the Nile, another at the Fiyoum, a thickly peopled district about 60 miles from Cairo. There are thus now four centres connected with the mission, at which there are eight ordained American and European agents, besides several lay and native agents. Besides these there are many institutions presided over by native pastors and agents. Some of these have been the fruit of the mere reading of the word of God. At one village called Goos, the government collector, a Copt, got possession of a copy of the Bible, by reading which his mind became enlightened. On Good Friday he went to church and saw the usual ceremony performed of nailing to a cross a wooden image of the Saviour. He stood the mummery till he could stand it no longer, and at last he started up, caught hold of the crucifix and the image and dashed it to the ground, exclaiming "thus goes your wooden God," after which he chased all the people and the priest out of the church. Some time after, one of the missionries passed that way and had a long conversation with this iconoclast which resulted in an evangelist being sent to the village. He has been working now for ten months with such success that Mr. Lansing, who paid the place a visit lately found twenty-five quite ready for admission to the Church. He formed them into a congregation and a native pastor has been ordained over it. In another village the Sheik happened to receive a copy of the Scripture which had a similar effect on him. He tried to get the priest to introduce some reforms, but as he refused to do so he had him turned out and his own brother put in his place, and these two have been studying the Scripture and as light broke upon them introducing reforms without having once seen the face of a living preacher.

You will see that the work is being done chiefly among the Copts, but some of tho Mohamedans are also being reached. I was present yesterday at the baptism of a Mussulman women who has been brought by this mission to acknowledge of the truth. She is in an Armenian family and has experienced no opposition to her change of views.

I enclose a circular by which you will see that in addition to other agencies, a theological school is being established. I hope it will prosper and be the means of training up an efficient native ministry to carry on the great work that is opening up in this land.

We had a very pleasant sail to Suez in the Gunga. All the passengers were heartily satisfied.

Your most sincerely R.

Epitome of News.

SATURDAY,—March 23, 1867.

—The foundation of an edifice for the Nativ

Church connected with the London Missionary Society at Calcutta, was laid at Bhowanipore on the 9th instant. There were 6 communicants in 1846; there are now 68. The annual contributions of the church amount to Rs. 1,238, not quite Rs. 20 a year for each member.

—*Times of India* :—"The P. & O. Company has determined to grant return tickets to Europe at a reduced rate in the hope of inducing residents of India to pay a visit to the Paris Exhibition. The tickets will allow of a six months' stay, and will be issued at a reduction of 20 per cent. on the return fare."

—Hajee Ahmed died from poison, it is supposed, administered in a cup of tea.

—At the last meeting of the Bombay Asiatic Society, the Honble. Mr. Newton, the President, called attention to the desirableness of collecting documents elucidatory of Ancient Marathi history. Rao Saheb W. N. Mandlik thought that such documents might be found in the library of the late Rajah of Sattara, and in the Poona Dufter.

—*China Trade Report* :—"Immediately after the last mail went home, the managers of the Pacific Mail Steamship Company gave an entertainment to the community of Hongkong at large, on board their pioneer steamer, the *Colorado*, which was then in the harbour. The sympathy which every one interested in the China trade must of course feel with the undertaking on which the company is engaged, the establishment of a regular mail line between Hongkong and San Francisco, was shown by the attendance on board of twelve hundred persons, including of course a vast number of Chinese and others besides Europeans. In the last number of the *Trade Report* attention was not called, as it might have been, to the remarkable fact that when the *Colorado* arrived here in January, on the last day, but still within the month, she brought dates which completed the circle of intelligence, and put Hongkong in possession of news dated that month from every part of the world except London from which, however, the telegrams by the Atlantic Cable extended to the last day but one of the previous month.

—*Pioneer* :—"A soldier of H. M.'s 107th Regiment at Allahabad a few days ago caught a small snake, with which he was amusing himself by attempting to put it into a pint bottle, when it stung him on the hand in two places. He took little notice of the circumstance, but smoked his pipe and lay down to sleep. About an hour afterwards, a comrade hearing him make feeble attempts to vomit went to his cot and found him insensible. He was at once taken to hospital in a dooly, but died some five minutes after he got there. The snake is said to have been one of those very venomous little animals, which the natives term "*kureit*"

—*The Christian Times* :—"Among those who assert the "absolving power" of all "priests," there is none more prominent than Mr. Stuart, of St. Mary Magdalene's Church, in Munster Square. Now, at the door of his Church, a week or two back, some Roman Catholics posted themselves, and distributed to the congregation this handbill :—

"Why halt ye between two opinions?"—"Dearest Brethren! The keys of heaven are held by no one on earth but the true successor of St. Peter at Rome. Those keys will therefore benefit no one who is outside the pale of the one Holy Catholic Church. Why be deluded, then, by such mere mimicry of the reality as you get in so-called Anglican Catholicism? For, O if you were to die with no other priest than your self-styled priests to help you, what would be the use of their sham masses to you? What would be the use of your believing in the true Catholic doctrine they have taught you, even in all the saints and the blessed Virgin herself, if you were to die without becoming a real Catholic? Without a real priest to absolve you from your sins, to anoint your dying body with the holy oils, to offer up real masses for your poor souls, you must be damned; the glorious Queen of Heaven could not save you. Oh! before it is too late, consider what difference is there between your present mode of worship and that of true Catholics, except that yours is the imitation, theirs the beautiful reality? Be not deceived by these heretics, who call themselves priests, but who would be justly punished with the most severe torments if the eternal decrees of the Catholic Church could be properly carried out in this grievously heretical country. They have no more power to produce the Maker of heaven and earth in their mock Eucharist than any layman among you. None but priests of the true Church have had this stupendous power conferred upon them, while these deceivers have not even been Catholically christened. May our blessed Lady hasten your admissiom to the tender bosom of Holy Mother Church. You are on the right road; but O *do not delay!*"

MONDAY,—March 25.

—*O Patriota*, referring to the promotion of Dr. Steins, R. C. Bishop of Bombay, and the reports about his successor says :—"As for ourselves, we do not care a whit who is appointed. Whoever he may be, he will, if a Jesuit, walk in the footsteps of his predecessor. However, for the sake of our Diocesan Clergy, we would not rather wish to see appointed any of those who took a prominent part in the old persecutions against them on the question of jurisdiction. Such an one will be less likely to forget old prejudices than an entire stranger to them, and the excesses then committed have left unfavorable impressions about some of them, though they may take comfort to themselves in the thought that all they did was for the glory of God. It is as well that they should know and lay to heart that there are two opinions about them, and that their regime is not considered an unmixed good except by their satellites."

—The *Mitrodaya* :—"We have been under the impression that the indecent image of Nuthooram Takechund had only existence in Bombay, but the *Vurad Sumachar* states, that Nathooram was exposed in Berar also. It is a great shame that such indecent things should be allowed to be exposed on public roads, during the Hoolee holidays. Mr. Forjett had once taken charge of this Nathooram and removed him from the Mombadevy Bazar to the Mazagoun Chowkey, but some Marwarees appealed to him and released Nathoram on bail on promise that in future the indecent exposure of his person will not be made. The promise, we are informed, has not however been kept, and this year Nuthoram made his appearance as usual."

—*Bombay Saturday Review* :—"The most interesting item of public news is the onslaught made by Sir Roundell Palmer in the House of Common on the entire system of our judicial arrangements. The speech of the late Attorney General,—who since the elevation of Lord Westbury to the peerage, has stood confessedly at the head of his profession, seemed to take away the breath of the legal advisers of the present Government by the bold and radical character of the changes which were shadowed forth and partially proposed in it. Sir R Palmer would abolish the distinctive jurisdiction of the Courts of Common Law, the appellate jurisdiction of the House of Lords and create a new appellate court based on such broad principles as would command the respect of the whole country. So great a subject once broached will not be permitted to sleep."

—*Times of India* :—"There is nothing of moment from Turkey, where France, England, and Russia continue their negotiations to secure the autonomy of Candia. The cause of Servia is generally supposed to be won. Belgrade will probably be given up by the Turks, but it is supposed on the condition that the fortification be dismantled. The idea of a representative system of Government grows in Turkey, and there can be no question that many of its races are riper for it than Egypt. The young Turkish party warmly supports it, among whom it is said is Moureed Effendi, son of the late Sultan and heir of the throne. But it is to be feared the utter hostility of the Christian populations to Turkish rule will prevent a solution, if the executive is to remain in the hands of a Mussulman sovereign."

—The same :—"A public meeting is to take place at Calcutta, to protest against the Hon. Mr. Massey's License Tax.

—*Natal Mereury* :—"Yesterday, the 7th December, through the kindness of Mr. R. W. Dickinson, whose kafirs brought the intelligence, we heard of serious disturbances near Delagoa Bay. It appears that the Amaswazi have done their best to pay off old grudges cherished by Amawewe against the Portuguese, by making a sudden night descent upon Lorenza Marques. That town is stockaded and more or less fortified and no ingress was obtained, but the outskirts were ravaged, and large numbers—men, women, and children—put to death, or carried into captivity, for sale to the Boers." Another attack was made December 31st.

—The Annual Meeting of the "Society for the Education of the Poor" took place at the Byculla Schools on Friday, but it was not a public meeting. H. E. the Governor was in the chair, and made an address before delivering the prizes; and the Bishop of Bombay spoke. The total receipts last year were Rs. 1,85,587. The messing expense was Rs. 10 monthly per child.

TUESDAY,—March 27.

—The *Times of India* hears by telegram of the death of Major General Heath, on the 24th, at Kurrachee.

—It is rather a reproach to the lines of Railway that more than a hundred cart loads of cotton should be every day brought down the Bhore and Thull Ghauts.

—*Madras Athenæum* :—"Mr. Loos, signaller in charge at Dambool, Ceylon, has been dismissed from the Telegraph Department and rendered ineligible for any further employment from Government, in consequence of its being discovered that he was in the habit of disconnecting the wires at his station, and so causing an interruption on the line. This was done, adds the *Colombo Observer*, to suit Mr. Loos' convenience when he wanted to leave off work."

—*Central India Times*:—"Another success has attended the efforts of the Kedda Establishment in the Central Provinces. Information was received last week from Belaspore of the capture of a herd of 38 Elephants, most of them of full size. There is some reason to believe that though there may be a stray pair in the forests, the last *herd* of elephants has been caught."

—*The Times* :—"So a Cardinal and a Viceroy have met at last at the Dublin Mansion-house, the appointed scene of so many sinister omens and dark prophecies! There was Archbishop Cullen on Tuesday night, in his Cardinal's robes and red hat, ascending the dais, the reporters, tell us, next after the Lord-Lieutenant, having on his arm the sister of the ex-Premier, and chatting pleasantly with Lady Abercorn."

"In many other ways, the ancient religion of the majority in Ireland has been recognized, respected, utilized, sympathized with, and regarded as a great social and spiritual fact. We have done even more, for we have undertaken to educate their priesthood, and supply them with as many teachers of false doctrine as they might want. That, however, is a very small affair, compared with the vast amount of actual recognition and effectual encouragement given to the Roman Catholics."

—*Bombay Gazette* :—"We understand that Father L. Meurin, S. J., Professor in the Bombay Seminary and author of the pamphlet on the Worship of Images, will be nominated Lord Bishop of Bombay in room of Dr. Steins."

WEDNESDAY,—March 27.

—*Times of India* :—"The consecration of a new cemetery at Sewree for the burial of Christians took place yesterday evening in the presence of a party of clergymen and laymen. The new cemetery was formerly the gardens of the Agri-Horticultural Society. They contain at present about 52,000 square yards, but the site is capable of extension on the north to any distance, and the further the extension the wider becomes the expansion of the valley.

The cemetery will afford ample sites for burial for the members of the Church of England, of the Scotch Presbyterian Church, and of the Roman Catholic Church,—each of which will be distinctly laid out; for to the disgrace of the members of the Church of Christ they actually carry their bigotry beyond the tomb. The broad central walk, which those who used to frequent the gardens at Sewree will doubtless well remember, will form the division between the Protestant and Roman Catholic portions of the cemetery—the former being on the west side of the road and the latter on the east. The portion set apart for the Scottish community is situated in the north-west part of the ground; and this on the one side and the Roman Catholic portion on the other are capable of being extended towards the northern part of the valley to almost any length in a parallel direction, should circumstances render such an extension necessary."

With reference to the remark about bigotry, it should be borne in mind that the only thing which makes the separation necessary is the act of consecration. The ground consecrated by the Bishop of Bombay is by that act set apart for members of the church of England, and a minister of another denomination may not officiate there. There is no reason, we suppose, why Baptists, Wesleyans, Independents and other Non-conformists should not bury in the portion allotted to the Scotch Presbyterians. If there is, we should like to know of it.

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THURSDAY,—March 28.

—*Times of India*:—"Mr. Riddell has resigned the office of Director General of Post Offices in India, and Mr. A. M. Monteath, a young civilian who has twice acted for him with much credit, has been appointed in his stead.

—The same:—"The Rev. Dr. Wilson delivered a very interesting lecture on Tuesday night on the Oriental Mercantile Races of Western India. The lecture, which was quite equal to the former productions of the learned doctor, was replete with oriental information, and the subject was handled in such a masterly manner as to suit even the average capacities of native students. After glancing at commerce from what may be called the Biblical point of view, and alluding to Tarsus as the most flourishing commercial city of ancient days, the lecturer remarked that the ancient inhabitants of India were more enterprising than many of the present Indian races. The early commerce of India was then briefly described, and it was followed by a short sketch of the early history of Bombay. The doctor then related some of the pleasant reminiscences of his early acquaintance with the Buniahs of Surat, who, he said, were averse to agriculture. The first and foremost of the mercantile races of Western India were the Marwadees—the money-lending Jews of Europe. With much minuteness Dr. Wilson then described the various processes by which the Marwadees make themselves the envied masters of thousands of rupees—how, first of all, when a Marwadi begins life he chooses some village in the Mofussil as the scene of his actions, how he serves his apprenticeship in commerce as a pedlar, and how with rigid economy he saves enough to enable him to start a shop in which, at exorbitant charges, he sells the minor luxuries of life to the poor peasantry of the Mofussil, how he thus acquires money enough to enable him to come to Bombay—his final head-quarters—where in a short time he makes himself master of thousands of rupees. The Marwadees are as a class very superstitious. Seeing in the morning the face of a donkey or of a man who has no children, is, to them, an omen of bad luck throughout the day."

—The English Mail of the 4th arrived yesterday. Heads of intelligence:—A bill has been introduced in the Commons by Sir Colman O'Loghlen, and read a second time by a majority of 195 to 93, for rendering Roman Catholics eligible to the offices of Lord-Lieutenant and Lord Chancellor of Ireland.

The North German Parliament, consisting of 295 members, of whom 235 are Prussians, has commenced its labours.

A debate in the French Corps Legislatif on the suppression of the right of Address has ended in a victory for the Government.

The members of the new Hungarian ministry have been formally presented to both Houses of the Diet. One of their measures provides for the re-establishment of trial by jury, abolished since 1848.

Italy is forming a fleet for permanent service in the Mediterranean. It will be stationed for a time in the Levant.

Garibaldi has issud a proclamation exhorting his countrymen to work enthusiastically in the coming elections.

The Papal authorities are taking steps to repel an apprehended inroad of Roman exiles on Pontifical territory.

Spain is in a very unsettled condition; disturbances are hourly expected in the capital.

It is thought that the Russian Government will immediately re-open the Provincial Assembly of St. Petersburg.

A rumur to the effect that the Cretan insurrection had broken out afresh is emphatically contradicted at Constantinople.

The Fenian excitement in America seems to have finally collapsed.

It is announced that the Emperor of Mexico has been completely victorious in a conflict with the liberal forces.

Prussia has come to an amicable arrangement with the Duke of Nassau.

The Emperor Francis Joseph will set out for Pesth in the course of next week.

A prosecution has been commenced against M. Girardin for an article in *La Liberte* attacking the recent constitutional changes.

Garibaldi is on a visit to Venice, where he has been received with much enthusiasm.

President Johnson his vetoed the bill for the military government of the South, but Congress has passed the bill over the veto.

The Liberals in Mexice are said to have cut off communication with the capital, and to be in possession of the principal lines leading to the city. The Emperor Maximilian has taken the field against them.

—The *Bombay Gazette* mentions a great storm in Berar on the 23rd:—"The cotton stacked at Sheagaum and Nandora was struck by lightning in ten different places, but the fires were extinguished before much injury had been done. One drivere of a bullock cart who had just brought a freight of cotton to Nandora. was struck dead by the electricity while sitting on the shafts of his cart; the bullocks escaped unhurt. The storm, which was a regular cyclone, travelled very nearly along the line of rail from Akole to Oomrawattee and Nagpore, and is said to have moved at the rate of 50 miles an hour. On Sunday there was a very heavy fall of rain over the same track of country."

—The *Friend of India*:—"We notice the death of the well-known writer on Prophecy, Mr. James Hatley Frere, who boasted that he never changed an opinion. He, however, expected Napoleon I, to return from St. Helena and got over the difficulty by identifying his dynasty with him to suit his views. Mv. Frere was the uncle of Sir Bartle Frere. Shortly before his death he had the satisfaction of welcoming his eldest son, Mr. Hatley Frere's return from India."

FRIDAY,—March 29.

—It is said that the Ionian islands will need twenty years to recover from the effects of the late earthquake. 50,000 persons are without homes and food.

—*Bombay Gazette*:—"Sir Henry Havelock has just published a little book which will create some stir in military circles. It treats of what he calls "the three main military questions of the day." They are 1. A Home Reserve Army. 2 The more economic military tenure of India. 3 Cavalry as effected by breech-loading arms. Turn our cavalry into dragoons. real dragoons, that is mounted infantry, give them rifles, and dress and train them properly, and they will be able to do more than horsemen have done for ages. That is the object of the book."

—Deaths last week, 291.

—The Powla:—"The leading clergy of Bombay intend presenting the Rev. W. K. Fletcher with a token of their esteem and regard, previous to his departure for Europe which, we believe, is fixed for April 14th."

—*Times of India*:—"We believe that Brigadier General Russell, at present commanding the Bombay Garrison, will be appointed to the command of the Scinde Division, with the rank of Major-General, in succession to Major-General Heath, the Bombay Garrison being given to Brigadier-General Malcolm, at present at Ahmednuggur. The Ahmednuggur Brigade will probably be given to Colonel Taylor of the Cavalry, should he come out from England. The Aden Brigade will be vacant in June by the transfer of Brigadier-General Raines to Belgaum, and the temporary command of the Deesa Brigade is vacant by the departure of Brigadier-General Birdwood on medical certificate to England. Colonel Stock, the present Adjutant-General of the Army, is the next for a Brigade command, and may be appointed to one of those two vacancies."

—The *Salsette* made her last run to Suez in eleven days.

TELEGRAPHIC NEWS.

London, March 7th.—The Fenian movement in the South of Ireland still continues, and is becoming serious. The insurgents have attacked several Police stations, torn up the Railway lines, and cut the telegraph wires.

March 11th.—The state of siege in Spain has been abolished. An understanding has been arrived at between England, France, and Russia regarding the Eastern question.

No further Fenian disturbances of importance have taken place in Ireland.

March 12th.—The Italian elections have proved favourable to the Government.

March 13th.—The Fenian movement in Ireland is now ended. The insurgents are returning home or quitting the country.

New York March 11th.—Congress in view of the Canadian Confederation has ordered a committee to consider and report on the foreign relations of the United States

Congress has also passed the Southern Reconstruction Bill, conferring additional power on commanders.

President Johnson is preparing to execute the Military Bill.

March 14th.—Advices by telegraph from America state that a great battle was imminent in Mexico, and that the liberals had occupied Orizaba.

Disturbances are apprehended in Dublin on St. Patrick's day.

March 23rd.—The official liquidator of the Bank of Hindustan, China, and Japan has announced his intention of paying a dividend of five shillings in the pound next month.

An offensive and defensive treaty has been concluded between Prussia and Wurtemburg.

DOMESTIC OCCURRENCES.

MARRIAGES.

King—Simpson—March 27th, at St. Thomas' Cathedral, Bombay, by the Rev. F. J. Spring, M.A., Joshua King, Esq., Bombay Civil Service, to Katherine Augusta, eldest daughter of the late Major E. H. Simpson, 2nd Light Cavalry. —No Cards.

Rendell—Munday—Masch 27th at St.John's Church, Colaba, by the Rev. Ward Maule, Mr. James George Rendell, Customs Preventive Service, eldest son of J. Rendell, Esq. Ex. Commissariat Department, to Annie, second daughter of D. M. Munday, Esq., Bombay Mdeical Establishment.

Payne—Waller—March 20th, at Mahableshwur, by the Rev. J. Churchill, Charles D. P. Payne, Lieutenant, Bombay Staff Corps, to Alice Matilda, fourth daughter of T. Waller, Esq., late H. E. I. C. Medical Service.

West—Maxwell—March 23rd, at St. Mary's, Poona, by the Rev. Polehampton, Edward William West, Esq., Bombay Staff Corps, Assistant Political Agent, Kolapore, to Lotta, second daughter of George Maxwell, Esq., of Broomholm, Dumfrieshire, N. B.

DEATHS.

Watson—March 6th, on board the P. and O. Co.'s steam-ship *Geelong* on his way to Australia, H. D. Watson, Esq., Agent Bank of Bombay, Surat.

Carvalho—March 26th, at his residence, Mount Road, Mazagon, Manoel Antonio de Carvalho, Esq., grandson of Sir Roger de Faria.

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